

# MEMORIALS

*Benj<sup>a</sup>* OF *Tombur*  
Godlines & Christianity.

*His Book* 1742.

In three Parts.

## PART I.

### CONTAINING MEDITATIONS

1. *Of making Religion ones Business.*
2. *An Appendix applied to the Calling of a Minister.*

The seventh Edition corrected and enlarged by the AUTHOR

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L O N D O N,

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15.



**I** Conceivethis Letter, with  
the *Appendix* following it,  
to be very well worthy the  
Printing.

*Ch. Herle.*





## TO the READER.

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Christian Reader,

**T***His ensuing Meditation upon making Religion ones busines, having first affected my own heart, and afterward some friends to whom it hath been communicated; I have been so far made to believe, that by Gods blessing it may be some advancement to the busines of Religion, now in this season when Religion hath Retainers enough, but not Servants enough; that at last my thoughts told me, The very expressions herein would upbraid me as not true to them, if I had denied, or longer delayed their publication. I have no doubt, but sundry passages in them will meet with some Scoffs, and some Cavils, as being overnice and precise, and I shall meet with some Reproaches, as not answering my own strict rules. But in hopes*

A 2

there

TO THE READER.

there will yet be found those, that will both be glad to see such a piece of a Patern for their Hearts and Lives, and also strive to make it their own in affection and practice; I have resolved to adventure the one and the other: and do trust also that by Gods grace, it will somewhat help to make me the more watchfull over my own self and my behaviour, that I may not only not shame my self and my so publick professions, but also may set a real Copy in some proportion suitable to this verbal one, for thy double benefit. Herein if thou wilt help me still with thy prayers (as I am confident thou wilt, if thou reap any benefit by it) I again tell thee, thou maist be the better for it thy self, while I am thereby through Gods mercy to us both, helped to do thee yet some further spiritual Service, which while I live, I must now alway profess my self ambitious of, as being ever,

Thine and the Churches servant  
in Christ altogether

10ber 13.

1644.

HERBERT PALMER





*Of making Religion ones Bu-  
siness.*



**M**Y true Friend, It hath  
been an usual saying  
with me, (would  
God I could ever  
have the feeling of it  
in my self,) *That the  
Character of a godly man, is to make  
Religion his Business.*

I will now a little descant upon  
it, so as to set down what I should  
and would do in this kinde. I shall  
set a copy, at least to teach my self;  
and provide a remembrancer to  
quicken my frequent dulnesses.

## 2      *Of making Religion*

1. *I desire to have my Affections all moulded by Religion, and towards it; my thoughts, and words, and deeds, to be all exercises of Religion, and my very cessation from works commanded by Religion, and limited and circumstantiated by Religion: my eating, drinking, sleeping, journeying, visiting, entertaining of friends, to be all directed by Religion: And that above all, I may be serious and busie in the acts of Religion, about the Word, Prayer, Praises, Singing, Sacraments, not only that the duties in each kinde be performed, but religiously performed, with life and vigour, with Faith, Humility and Charity.*

2. *To these ends, I desire my heart may be possessed with these two fundamental principles:*

1. *That Religion is the end of my Creation, and of all the benefits,*  
not

not only spiritual, but temporal, which God bestows upon me.

2. *That Religion is my felicity, even for the present, though derived from that eternal felicity, which is now laid up for me, and to be hereafter possessed by me in Heaven:* So glorious is that felicity; that from the first moment of our interest in it, it casts a light-some, gladsome brightnesse upon the soul, even many years sometimes before the enjoyment of the fulnesse of it: like to the Sunne shedding forth his fore-running beams to enlighten all our part of the world; many minutes before his full light offers it self to our eye.

3. When I speak thus of *Religion* to be *Felicity*, I mean it of *God and Christ*, the object of *Religion*: without whom, *Religion* is but an empty *Name*, a pernicious

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*error.* But as Religion is to know God, and him whom he hath sent, *Iesus Christ*, it is eternal life, begun now here below: but never to end in any time or place.

4. *I wish these thoughts may meet me first in the morning, as worldly-minded mens businessses do them: that I may count all things but interruptions till my minde be settled in its course for that day, and that my minde be so settled and habituated in these purposes, that it may be readily in order ordinarily, and only need time for solemn performance of religious duties, and for extraordinary projects.*

5. *Specially, I wish, as I am bound by millions of eternal obligations, That I may love the Lord my God, Christ Iesus my Redeemer, with all my heart, with all my soul, with all my minde, with all my strength, to the utmost extent of all these phrases: and*

and that to make my minde more apprehensive of them, I may not prophane any of them, by using to say in slight matters, *I love such a thing with all my heart*, or, *I will do such a thing with all my heart*) it may seem a nicety to check such a phrase: But I read this morning, *Pro. 7.2. Keep my Commandments, and live, and my Law as the apple of thine eye.* (Which sentence by Gods blessing hath occasioned this whole Meditation whatever it is) The Apple of the Eye is the tenderest thing in the world of *natural things*, the Law of God no less (infinitely more) in *Spirituals*. As I therefore like not the word (*infinite*) but when we speak of God: so those forenamed phrases seem to be Gods peculiar: and that one main cause, why common men so readily say, *They love God with all their hearts*,

(I mean, why they so easily deceive themselves in so saying) is, because they have adulterated the phrase [*with all my heart*] and prostituted it to every base trifle. Say, if it be not so. And then as Saint James blames for not saying [*If the Lord will, &c.*] though every one will grant such words necessary, and pretend to suppose them: so is it not blame-worthy to say in *petty matters*, what should make a *sacred sound* in our ears, and to our spirits?

6. *I wish I could lose my self in a holy trance of meditation, every time I think of God and Christ, as the Author, Fountain, Life, Substance of all my happiness; All-sufficient, (alone-sufficient) onely-sufficient for my soul, and all comfort and good. Nothing wanting in God and Christ to eternity. No need of any creature: No accessi-*

on by any creature : no one creature, not all of them comparable to him, or any thing without him. Time lost, happines lost, while converse with any creature, further than according to his Ordinance : as his Instruments and servants.

7. *I wish I could forget all respects to my self, carnal, natural, while I have any service to perform to God, as I have every moment [though I cannot ever think so] that I might shew I love God with strength; My God with all my strength, and never be weary : of his immediate services specially : or if naturally, yet not spiritually. Lusts are vigorous, when the body languishes, being spent. Oh why is not grace more strong !*

8. *I wish my heart may never reced upon me, with saying, Thou mightest now or such a time, have done thy God, thy Saviour more service*

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*vice than thou didst; even when thou didst somewhat, thy body and spirits would have held out longer time, and endured a greater stress of zeal. And much less, Thou didst wholly lose such an opportunity of doing or receiving good, (though scarce can any one do good, who receives not some present payment, at least in soul, the enlargement of grace and holy affections) and least of all, Thou didst wholly employ thy strength to sin, or, thou hast weakened thy strength by intemperance, or any other foolish or sinfull practice.*

*9. I wish that every day among my first thoughts, one may be, What special business have I within doors? within my soul, What sin to mortifie? Whether lately raging, and even but last day or night prevailing over me? Or which I have had (at least some late) victories*



stories over? that I may allot time to pursue it, and by no means forget it in my prayer, and arm my self against the encounter, if there be any possibility of my being assaulted that day. And what grace to strengthen? wherein I have been exceeding feeble of late? or even begun to obtain some vigour? which it may easily be lost, and will be, if not with all care and means, and prayers, fomented and cherished; that so I may prepare for it, *These are a Christians main businesses within himself alwayes.*

10. Withall, *I wish to die daily.* I mean not, that I daily wish for death; but that I may foresee it more than possible, and may prepare for it, resolvedly, contentedly: that I may look at it, as at a means of happiness, and take such order as it may not cut me off from any main necessary imployments.

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ment: But each hour and minnte to dispatch the substantials of my business, and referre circumstances and events to the All-wise, Powerfull, and gracious Providence of the great Ruler, and King of the whole world, and of every creature.

II. *I Wish to improve every relation I stand in towards any of mankinde, to the advancement of Religion: that Glory may redound to Christ, by my being a childe to one, a brother to another, a neighbour to a third, a kinsman, a friend, an acquaintance to any one; That as well for the credit of Religion (which commands to give to all their due honour, and to love them as my self) as for the Propagation of Religion, I may be ambitious to approve myself the best Childe, or Subject, or Friend, &c. in the world: And carefull also, to insinuate*

nuate my self, as much as may be, into the favour of every one I converse withall in the world, of Superiours by *submission and diligence*: of Equals, by *courtesie and freedom*: of Inferiours, by *affability mixt with gravity, and gentleness, with necessary strictness*. And that I may not fail to *entitle God* to what ever ground I gain upon the affections of any, that is, to *engage* them thereby the more forwardly in his service, in their own persons, and towards all others, and that I my self also may reap some spiritual benefit by them, that so I may *bless God for them*, and they him *for me*, and others for them and me together.

12. Particularly, *I wish, that toward Inferiours, I may never put lesse, but rather more weight upon Gods commandments then mine own, and upon religious then civil observances:*

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servances : and that because the best are not Angels , I may bear with more patience , failings in meer worldly, than *spiritual* matters.

13. *I wish never to be one of those that feed themselves without fear ; but that, whether I eat or drink, I may do all to the glory of my God, that is, Seasonably, Sparingly, and with Choice ; for Health and Strength : Not Gluttony, Drunkenness, or riotous Curiosity. That I may daily remember [my business not to be, to live to eat, but eat to live, that I may follow my business, that is, Christianity :] that I may not forget, how slippery a place the throat is, and how easily that glides down, which after works disease : that because the craving of the sensual appetite, seeming but reasonable, being but for ones self, is oft the*  
*betraying*

*betraying of Reason it self, besides the quelling of Grace : both Grace and Reason may combine together in the practice of this difficultest piece of self-denial : And that I may ever consider, not only what a shame, what an unthankfulness it is in the least degree to disable my self for the service of Him, who allows me liberally so much as can be fit for me, how much soever that be, but also what pity to waste good Creatures to so vile a purpose, as to weaken my body, or overcharge my spirits, with what was meant to strengthen and quicken them. That from the observation of the untowardness of my minde, when it is in the best temper, I may tremble at the thoughts of the least intemperance, which if it fetter not my body, so as it cannot do its duty, will at least hamper my wits, and many times*

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times take away from me *the will* to go about it aright. That therefore I may count all inordination, or immoderation in *meat* or *drink*, *Poison* at least to my soul, and in a degree also to my body, as is confessed by all, some meats and drinks to be in themselves, to some, and others, if taken to such a quantity.

14. *I Wish to be watchful over my self always, that I may be thus sober; and sober, that I may be watchful; and watchful, that I may withstand enemies, and have time and spirits to do all the works my heavenly Master sets me about.*

15. *I Wish to redeem all time I can from sleep, and so to order my sleep, as I may redeem most time. To redeem all time I can from sports, and so to order my imployments, as that the varieties of them may commonly be recreation enough, without*

without using any sports at all for my minds sake: And that if my body seem necessarily to require any, I may remember [*that Nature is content With a little, and Grace never asks more.*] That if courtesie require me to bear friends company in their sports, I may not only refuse such as are *unlawfull* in themselves, but in others, consider whether they are not for the present *unseasonable*, or *vitiated With some other ill Circumstances*; being specially shie of those that are apt to lead astray, either by affording provocations to *impatience*, or threatening to swallow up *too much time*, of which friends not seldom robbing us, do it no way more than by exacting of us to hold out with them in their sports; which they by an evil, though significant name, usually call *Pastimes*.

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-16. *I wish to redeem all time from vain thoughts and unprofitable musings: upon my bed night or morning, in my walking or riding upon the way, in my attendances where neither my Eye nor my Tongue can be profitably set on work; and to take those Advantages greedily to advance the businesses of God and my soul. My thoughts are her eldest and noblest off-spring; and so too worthy to be cast away upon base objects.*

17. *I wish to redeem all time from idle words and frivolous discourses; to avoid what I can the hearing of such prattlings; to shun all light, and frothy, and amorous Books. My Tongue is my Glory, and my best Instrument to advance the Glory of God and Religion towards others; It were pity to prophane it with such words, as to be upon my contrary score at the day*



day of accounts : and so much I have to learn of God and of Religion ; as without slighting them, I can finde *no leisure* to give heed to trifles, besides the danger of *poison* to be conveyed in these. If I were confined to the society of *Pagans*, I might from thence expect some profitable Discourse, though altogether of the world ; and even towards them I were bound to offer at least sometimes *mention of God* : How much more among such as call themselves *Christians* ! Specially, who professe *Christianity* to be their *businesse* as well as *TRINE*.

18. *I desire to redeem all time I can from curiosity in dressing my body, as that which besides the vanity and unprofitableness, endangers the leaving off ( the best cloathing ) Humility, and so doubly sets my business back.*

19. *I*

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19. *I Wish to redeem what time I can, even from worldly businesses, whatever they are; so as at least I may never want room to exercise my self unto Godliness; to perform my daily solemn services to God, both personal and domestick, and for extraordinary Projects to the honour of God.*

20. *I desire to take no journey, or make no visit, which falls not into the road of Religion. Courtesie [which to allow, and in a sort, even command, is Religious Honour] will carry me a little way, sometimes: But specially, Purposes, accompanied with Hopes, of making all my correspondencies pay tribute to Religion, whilst in the mean time, I am careful to lose no opportunity of trafficking for Religions gain, and resolutely to stay no longer time any where, than while I may do my self or others, more good there,*

there, than in another place.

21. *I wish specially to make all my medlings in worldly businesses serviceable to Religion:* Whilest I imploy whatever Talent I have received, and do receive, to strengthen, encourage, and secure my Self, Family, Friends, Neighbours, and all Fellow-Christians, in the wayes of *Godlinesse*, and to exercise and demonstrate Faith, Humility, Patience, Contentednesse, Liberality, Justice, Heavenly-mindedness in the midst of worldly imployments, and thereby to draw even strangers to admire and approve of that *Religion*, which teaches and effectually perswades so much good.

22. Particularly, *I wish that I may never grasp so much of the world as to distract my head with cares, or engage my heart in sins, and that in the rust that cleaves*  
to

to my fingers in telling of money, though each peece seem clean enough) I may see the emblem of the defilement, gotten insensibly by the use even of lawfull things, that therefore I may constantly afterwards wash my heart by prayers and meditations.

23. *I wish to account nothing a cross to me, but what crosses Religion in some respect, either to my own Soul or others; to reckon by that Rule, my losses and gains, my thrivings and goings back; and for this reason, to esteem scandal the worst of evils; and to give, or do, or suffer any thing to prevent or take them away: and next to these the want of Gods Ordinances.*

24. *I wish to have my heart and conversation alwayes in heaven, as counting my treasure to be laid up there; and though I must trade with*

with worldly commodities, yet  
to reckon Grace my chief stock:  
and that as fore-seeing losses, I  
may trade much in the Assurance-  
Office, and study daily the Art of  
Christian *Alchymy*, which can ex-  
tract advantage out of losses,  
gold out of every thing, even dung  
it self; that is, Grace not only out  
of every *gracious* act of Gods pro-  
vidence within sight or hearing;  
but even out of *afflictions* and very  
*sins*.

25. Particularly, *I wish to im-  
prove the time of sicknesse, which  
disables from most worldly busi-  
nesses, to set forward greatly the  
businesses of God and my soul:* and  
wholly to bestow that leisure upon  
them, further than the necessity  
of my body calls me, partly to  
attend it: and that because I am  
then debar'd from publick means  
of *thriving*, I may beg of every

B

Visitant

Visitant, to help me with somewhat; which yet will not impoverish, but help to enrich them also, by *mutual trading* in spiritual matters: and to count this covetousness only lawful, *Never to think I have enough of Grace*, but the *less time* I have to live, the *more greedy* to be to heap up of these riches.

26. *I desire to count the Sabbath, the Lords day, mine; made for me, for mine advantage, the Market-day for my soul, a spirituall harvest-day, wherein I may all day long make provision, and lay up in store for afterwards, and to bless God continually for it, as without which my soul might be in danger to starve, either through want of publick provisions, or leisure to provide for my self what might be had: and therefore by no means to overslip the opportunity, even for my own sake, besides*  
the

the Commandment: and to take, to the utmost minute that I can, my spiritual liberty to serve God, and get Grace, not allowing any thing by my good will to interrupt me therein.

27. *I desire to account the Sacrament of the Lords Supper a singular Fair, wherein the Bread that came down from Heaven, the water of life, spiritual wine and milk, and whatsoever else is nourishing and comfortable to the soul, is freely offered, and to be had without money, and without price: That therefore I may be sure not to miss, when I may go to it: And yet, because all that come thither make not so happy a bargain, but rather purchase to themselves wrath and judgement, I may be careful to prepare my self so by Examination, that my soul be not sent away fasting, or which is*  
B 2
worse,

24      *Of making Religion*

worse, poisoned, while my body  
is entertained.

28. *I desire to account all other  
Ordinances of God (in their de-  
gree and manner likewise) the  
means of my Souls enriching, non-  
rishing physick :* So that if I should  
slight or trifle away these blessed  
opportunities, I could not but die  
a beggar, die and starve, die a  
miserable diseased Leper, die and  
perish eternally. That therefore  
I may not be so much a fool, as to  
have these put as prizes into my  
hand to get wisdom withall, and  
*I to have no hearts to them :* or that  
pretending no other errand to the  
place where they are, nor other  
business at that time, but to receive  
them, I should be so wickedly  
mad as to sleep away the offers of  
Grace then tendered unto me, or  
suffer my minde to be diverted to  
any other thing, or to look that  
God



God should hear me where I scarce hear my self in my prayers, or refuse to hear him in his Word.

29. *I desire to account those my best friends that most help me in my business of Christianity; And to esteem a watchfull consideration and faithfull admonitions, the most necessary and best expressions of friendship, and best helps to my feeble and frail minde.*

30. *I desire if ever I marry, to account that one of the greatest businesses even of Religion, that I can undertake any time in my whole life; which if I speed well in, will incomparably (beyond that other men or creatures can) Advance my spiritual projects and advantages; and contrarily disappoint and overthrow them if I make an ill match: that therefore being truly sensible of my owne natural sin-*  
B 3
full

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*full inclination*, which may betray me as soon as any other, into some one (at least) of those many untoward courses, which persons of all qualities and conditions usually take on this occasion; as also *Apprehensive of Gods punishing no sin more frequently or sharply in this world*; I may from the first moment of my entertaining any such thoughts make my most ardent and faithfull Prayers keep pace with them, first to implore to be directed in a perfect way, and then to be blessed with a true helper every way meet for me.

31. Particularly, *I desire that the phrases of Marrying in the Lord, and not being unequally yoked, &c.* (not corrupted by the worlds false Glosses, but truly interpreted by a serious conscience) may ever have an absolute negative voice in all Propositions, that is,  
that

that I may never marry with any whom I have reason to judge not to be truly religious; whilest yet I conclude, *That Religion alone is not sufficient to make any match. That I may never dare to cross the Rules of nature in too much disparity of age, or in robbing parents of their right, at least of Approbation and Consent; Nor these of Civility, by aspiring too eminently above my degree, or debasing my self too much below it; withall counting it a necessary qualification in one whom I may match my self unto, To have no predominant humour which I cannot bear, but to be able to bear any infirmity of mine, and to be (at least) some help to my spirit in those things wherein I specially need help.*

32. *I desire (for my security in all these Resolutions) that I may never be in haste, but make a lei-*

surable, and sufficient enquiry by my self and friends, answerable to the necessity which the *worlds deceitfulness* enforces in a business of such lasting importance; but specially *that I may never be in love* (with the estate or comeliness of person) which would hinder any full enquiry, and stop my ears to any (though never so true an) information, and blinde my eyes from a right discerning, *Whether there be indeed that which in others I was wont to make the Character of Piety*: and even in a visible observation of defects, make me wickedly run to Gods Decree for my excuse, and say, *Marriages are made in Heaven*, or presumptuously promise myself that I shall make them better, when once married, and head-long run on, notwithstanding all the contrary advice of friends, or even the commands

*mands of Parents, and be in danger to have my heart broke with discontent, if the Providence of God shall any way break the Match; which last consideration forbids also too much engagement of affection upon the most worthy and fit person in the world, while there remains any possibility of dissolving the Treaty.*

33. *I desire to enforce the undervaluing of wealth or beauty, upon my spirit; from the scarcity of those who have all the other more necessary Qualifications: and that remembering among all the Ends of marriage mentioned in Scripture, none of them to be to make one rich; I may never consent to sell my Liberty, my Comfort, my Self, for so long a term as during life, to make never so great a purchase of worldly Estate: As also, though*

I must never match my self to any, till I can love their person, I may yet count it a sin to refuse one otherwise every way fit for me, upon the meer exception, that I cannot love, when there is no remarkable deformity to breed a loathing; and to reckon it a duty to pray earnestly to God to rectifie such untowardness of my minde, as makes me, without just cause, reject a gracious offer of his Providence towards me: and that to prevent the mischief of an unexpected continual jarre all our lives long, I may be willing to be enquired into my self, as well as to enquire after others, and may not dissemblingly disguise for a fit, that which will afterwards come certainly to be known; expecting, That that love cannot be firm, whose foundation is laid upon a lie; But that I may, by my self or friends,

friends, fully and freely, before engagement be past, *Express what I expect*, both for Piety, and all other matters, of habitation, manner of living, order of Family, and the like: and *what may be expected from me* in each respect; not fearing that this faithfulness to my self and them should make a breach; but resolving that if this would *break the Match*, being uncluded, there would be no lesse danger that it would *break the peace* afterward, when the unfaithfulness should be discovered: and that that breaking of the Match were so much to be preferred before this breach of Peace, by how much a cross is to be preferred before a sinne, and I cannot be a Christian if I believe not that *God can provide better for me, and will, if I yield up my Will, and all my affections wholly to him.*

34. *I desire to let no day passe without once (at least) solemn casting up my account, how my soul hath sped that day, and my business gone forward or backward; and to allot special times for a more full reckoning of many dayes, and summing up my whole stock of Grace: so shall I be sure never to become a Bankrupt, but compound for my debts in time, before I be sued, pursued to extremity.*

*Lastly, I desire to account my Sureties Satisfaction my best riches: and to treasure up charily in my heart my Acquittances sealed with his blood: and to fetch from his store all needfull Grace from time to time: His Allsufficieny alone on all occasions must furnish me with Wisdom, Righteousness, Sanctification, Redemption, he is and must be All in All to me. To him, with*



*ones Business.*

33

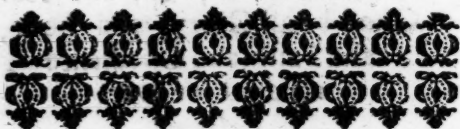
with the Father, and the Holy  
Ghost be all Glory, and Love,  
and Faith, and Obedience  
rendred for ever.

*Amen.*

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An

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*An Appendix applied to the  
Calling of a Minister.*



*Desire specially to  
improve my Cal-  
ling of a Minister  
to the advancement  
of Religion, both in  
my own and others hearts. Whatever  
Calling I had, I were bound so to  
direct it: but this was erected to  
that purpose immediately, and no  
other [to found men in Religion,  
and build them up in it.] As there-  
fore I must first account, that of  
me is required a greater forward-  
ness in Religion, and higher degree  
of*

of heavenly-mindednesse, and being to the glory of Christ, then of ordinary Christians ; because while their calling oft distracts and disturbs them from thinking of God and Christ, mine leads me directly to it ; and those notions which they through ignorance or disuse are strangers to, I am happily necessitated to make familiar to me : so though I may yet have imperfections, I pretend *Religion* in vain, if I allow my self in carelesness or unprofitableness in that profession of mine, the very exercise whereof is among the *mainest Businesses of Religion*, and which therefore in the *Preparations* for it, and *exercise* of it challenges all my strength of affections and spirits. If God should have given me my choice of all the imployments the world knows, I could not wish any other, to do

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at once most good to my soul; and  
express what good I get, to do  
others souls good also, and most  
shew my love to Christ and Chri-  
stians, in thankfulness for all that  
good I have and look for, both to  
my soul and body.

2. *I desire therefore to esteem it*  
*among the highest favours, among*  
the greatest honours, *so to be set*  
*on work, specially with success:*  
and to make it appear that I do so  
esteem it, by *putting forth all my*  
*abilities*, that there may be no  
want in me, if success follow not  
towards others. All the time my  
Saviour lived his first life upon  
earth, after his Baptism (till he  
was to prepare himself for the Sa-  
crifice of his Death) he under-  
took no other Calling than this,  
and after his Resurrection again  
practised it, so long as he conver-  
sed with men here below. O let  
my

my heart therefore be so possess'd with his Spirit; that though my body must needs have its natural supplies in due season, yet I may ever (as he did) *count it my meat and drink* to fulfill and finish this work; and my *recreation* to go about, doing good. And therefore though his *Sabbath*, the Lords day, be according to nature the day of my greatest toil; yet because that day I most advance the businesse of his Kingdom, and my own soul together, I may with more affections than others can, *call the Sabbath a delight*, and triumph in it, not onely as a day of *Liberty*, but of conquest and victory.

3. *I desire to extend the labours of my Function beyond the expectation of those to whom they are to be directed.* I mean, not ever (yet sometimes) specially for length, but

38 *An Appendix applied to the*

but frequency, to be instant in season, and out of season [*volentibus, nolentibus.*] And to rejoyce therefore, and only therefore, in the multitude of hearers, because among many there is more hope of doing some good, whilst yet I never suffer my self to be discouraged by their paucity, since Gods grace is not tied to expect the help of a croud, and one soul gained or confirmed is worth an age of pains.

4. *I desire in all the publick exercises of my Ministry to suit my matter, method, phrase, repetition, and all other circumstances, so as I may be best understood and remembered, and may best convince and persuade every mans conscience, and not to own one tittle or syllable that might hinder this in any: remembering herein my business to be, not to break for my own credit:*

dit : but to deliver the messages of him who is no respecter of persons, but esteems the meanest soul worth shedding his blood for, as well as the greatest.

5. I desire therefore no more to neglect the instruction of the poorest childe, or the visiting of the most contemptible creature within my charge, then of the richest and noblest, rather those of the eminenter sort may better spare me ; because they may for themselves and theirs have more means and comforts than others can.

6. Specially, I desire not to omit the advantage of any ones being sick : Because, 1. then they may have more leisure to ponder on any good counsel, than the world at other times will give them leave. 2. Then also perhaps they may be straight going out of the world, and I may never again have  
any

40. *An Appendix applied to the*  
any more opportunity of offering  
them good ; and then too (pro-  
bably) they may be more sensi-  
ble of the reality of those things  
which concern another world,  
when they see nothing in this  
world will do them good, or  
keep them here : And when I  
come to any, never to omit the  
mention of death, which *will nei-*  
*ther stay our leisure, nor be hastened*  
*by talking of it :* And herein to  
regard the good of a soul, rather  
than the pleasing of any ones  
fancy.

7. *I desire in all things men*  
*should rather be pleased with what*  
*I must do, then for me to do any thing*  
*meerly to please men.* unlesse in  
things otherwise indifferent every  
way, and in them indeed to be  
willing to please all men in all  
things ; taking counsel, in things  
of that sort, of mens infirmities;  
but



but in substantials only of Gods Word; except that even in such mens weakness or waywardness may sometimes so vary the case, as that one while they may necessitate a present enforcement of a Doctrine, and another time the forbearance for that season. And because the forbearance of this is oft times a great business of importance, I may bend all the strength of my prayers and wits about it; and where I can, call also for the help of other men, more experienced in the Divine Mystery of gaining and feeding souls, being ready also to lend my best help to others as well, as being all fellow-workmen in the same spiritual husbandry and building, though our lots lie in several quarters.

8. *I desire ever to have a special care of laying the foundation aright,*  
first

42 *An Appendix applied to the*

first by constant catechizing of all, from very children to the eldest that will admit it; misdoubling still the ignorance of the common sort, when I come to visit them. And however they only call for comfort, yet to be most large in urging those things, which they appear to be most defective in, as in the knowledge of sin, and the nature of repentance, and even of faith it self.

9. *I desire by all just means possible to prevent all quarrels between me and any other, and so all prejudices, as that which would much hinder my work: And to be willing to redeem their good opinion with any thing which is my own, and that I can well spare.*

10. *I desire to reserve my heat, my anger, to encounter sin; and yet so to temper it with the meekness of wisdom, as it may appear I mean*

mean no hurt, but altogether good to the sinner, and not to be wearied either out of my zeal or meekness, either with the stupidity or fierceness of any.

11. *I desire to acquaint my self so with the tempers and spirits of every one, as I may speak most directly to their consciences, without any decyphering of their persons; yet not to forbear the publick reproof of any sin, because the impudence of any person hath made their guilt notorious.*

12. *I desire to account the commandment of not suffering sin to lie upon my neighbour; (who is my brother) to lie principally upon me; and therefore if publick reproof of all, in the presence of the offender will not affect him; to reckon a wise and particular reproof in private to be a debt of love I ow him, and to defer the payment of it*

44. *An Appendix applied to the .*

it no longer than till the providence of God (by some special act of giving or taking away somewhat of worth and esteem) hath made him fit to receive it. But specially not to let slip the season of sickness or remorse for sin upon any other ground; because then he hath both more need of it, and it is like to do him most good.

13. *I desire in all places, companies, and entercourses to remember my Calling. And not only to take heed that my example (or any one that depends upon me) pull not down at any time, what my work is to build, or build what I am to pull down; but also to know my self authorized, whereever I come, to professe my self a Projector, an Architect for my heavenly Master: and therefore not only to be ready to undertake the edification (satisfaction) of any soul that*

that calls for my help; but likewise where I shall neither take any other mans work out of his hand; nor hinder that which is more properly mine own work; to be forward and offer my self upon the least probability of doing good.

14. *I desire to renew my Commission from my great Lord and Master, every time I go about any of his work; by supplicating his grace to go forth and along with me to the end: and to look with contentedness and patience of faith for my reward from him alone: even the more, rather than the less, when being not guilty in my self of any willing fault to disappoint it, I see not the work prosper in my hands: because he proportions his reward according to our work, which is endeavour; not success, which is his work: and we*  
C have

have wrought most hard, toiled most many times, when we have least succels, the want of it greatly encreasing our toil; besides that for the most part it is not meerly negative, but positive, through the opposition of those we would do good to, but cannot; and this to endure is persecution, to which is promised a great recompence of reward; but all only from his alone grace, *who first works in us mightily, to make us do and suffer all things for him; and then rewards us mercifully and bountifully, through Jesus Christ.* To whom therefore be all service, and thanksgiving, and glory for ever. *Amen.*

*F I N I S.*

By  
la

Printed  
An

# MEMORIALS OF Godlines & Christianity.

PART II.

CONTAINING

1. *The Character of a Christian in Paradoxes and seeming Contradictions.*
2. *A Proof or Character of visible Godliness.*
3. *Some general Considerations to excite to Watchfulness, and to shake off spiritual drowsiness.*
4. *Remedies against Carefulness.*
5. *The Soul of Fasting.*

The seventh Edition corrected.

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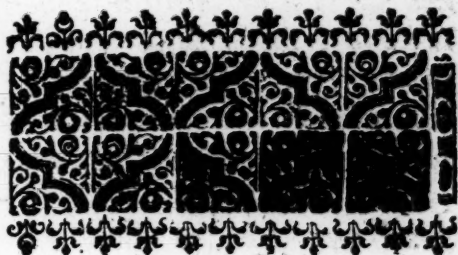
By HERBERT PALMER, B.D.  
late Master of *Queens-Col. Camb.*

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L O N D O N,  
Printed by *A.M.* for *The Underbill* at the  
Anchor in *Pauls Church-yard*, 1657.







# TO THE Christian Reader.

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Christian Reader,



*Ere is offered thee  
a second Part of  
Memorials of  
Godlineffe and  
Christianity: Smal  
indeed for bulk, but the more  
suitable for that to the Title,*

C 3

*and*

50 To the Reader.

and the leſſ burthenſom to thee.  
Withall I muſt needs ſay, I  
meant thee ſomewhat more:  
but whileſt (in the miſt of  
~~many~~ ~~Employments~~) I was  
~~getting~~ it ready, a ſtrange  
hand was like to have rob-  
bed me of the greateſt part  
of this, by putting to the  
Preſſ (unknown to me) an  
imperfect Copy of the Para-  
doxes. This made me haſten  
to tender a true one, and to  
content my ſelf for the preſent  
with the Addition of the other  
leſſer Pieces, which here ac-  
company them. In which, if  
thou findeſt any ſpiritual Sa-  
vour, I ſhall be willing to  
own my ſelf thy Debtour for  
the remainder of my Thoughts  
of

To the Reader. 51

of this kinde, as God upon  
thy Prayers, (which I must  
continually beg) shall vouch-  
safe to afford Leisure and As-  
sistance: Onely intreating thee  
to remember, That as I count  
my self the more engaged  
by every of these publick  
Expressions, to a more ex-  
act walking in all the wayes  
of Godliness and Christia-  
nity; so wilt not thou be  
able to answer it to God,  
if thou content thy self with  
commending any, or all of  
that which thou readest, and  
thy Heart and thy Life be  
not the better. Not Notions,  
but Affections and Actions,  
are matters of true Honour  
and solid Comfort. So I leave

52      To the Reader.  
*thee to the Lord, in whom I  
am ever,*

*Thine and the Churches*

*July 23.  
1645.*

*Servant together*

**Herbert Palmer.**

---

*The*



*The Character of a Christian in  
Paradoxes and seeming Con-  
tradictions.*

**A** Christian is one,  
who believes things  
which his reason  
cannot compre-  
hend.

2. Who hopes for that which  
neither he, nor any man alive ever  
saw.

3. Who labours for that he  
knows he can never attain.

4. Yet in  
the issue,  
his

Belief appears not to  
have been false.

Hope makes him not  
ashamed.

Labour is not in vain.

thee to the Lord, in whom I  
am ever,

*Thine and the Churches*

July 25.

1645.

*Servant together*

**Herbert Palmer.**

---

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knows he can never attain.

4. Yet in } *Belief* appears not to  
the issue, } have been false.  
his } *Hope* makes him not  
his } ashamed.  
his } *Labour* is not in vain.

54 *The Character of a Christian*

5. He believes Three to be One, and One to be Three; A Father not to be elder than his Son, and the Son to be equal with his Father, and one proceeding from both to be fully equal to both.

6. He believes in one Nature three Persons, and in one Person two Natures.

7. He believes a Virgin to have become a Mother, and her Son to be her Maker.

8. He believes him to be born in time, who was from everlasting, and him to be shut up in a narrow room, whom Heaven and Earth could never contain.

9. He believes him to have been a weak child carried in arms, who is the evermighty, and him to have died, who only hath life and immortality in himself.

10. He



*(in Paradoxes, &c.)* 95  
10. He believes the God of all Grace, to have been angry with one who never offended him; and the God that hates all sinne, to be reconciled to himself, though sinning continually, and never making, or being able to make him satisfaction.

11. He believes the most just God to have punished a most innocent person, and to have justified himself, though a most ungodly sinner.

12. He believes himself freely pardoned, and yet that a sufficient Satisfaction is paid for him.

13. He believes himself to be precious in Gods sight, yet he loaths himself in his own sight.

14. He dares not justify himself, even in those things where he

56 *The Character of a Christian*

he knows no fault in himself; yet he believes God accepts even those services, wherein himself is able to finde many faults.

15. He praiseth God for his Justice, and fears him for his Mercies.

16. He is so ashamed, as he dares not open his mouth before God; yet comes with boldness to God, and asks any things he needs.

17. He is so humble as to acknowledge himself to deserve nothing but evil; yet so confident, as to believe God means him all good.

18. He is one that fears always, and yet is bold as a Lion.

19. He is often sorrowful, yet alwayes rejoycing: often complaining, yet alwayes giving of thanks.

20. He is most lowly minded, yet the greatest aspirer; most

contented, yet ever craving.

21. He bears a lofty spirit in a mean condition; and when he is aloft, thinks meanly of himself.

22. He is rich in poverty, and poor in the midst of riches.

23. He believes all the world to be his, yet dares take nothing without special leave.

24. He covenants with God for nothing, yet looks for the greatest reward.

25. He loses his life and gains by it, and even while he loses it, he saves it.

26. He lives not to himself, yet of all others is most wise for himself.

27. He denies himself often, yet no man that most pleases himself, loves himself so well.

28. He is the most reproached, and most honoured.

29. He hath the most afflictions, and

58 *The Character of a Christian*  
and the most comforts.

30. The more injury his enemies  
do to him, the more advantage he  
gets by them.

31. The more he himself forsakes  
of worldly things, the more he en-  
joys of them.

32. He is most temperate of all  
men, yet fares most deliciously.

33. He lends and gives most  
freely, yet is the greatest Usurer.

34. He is meek towards all men,  
yet inexorable by men!

35. He is the best childe, bro-  
ther, husband, friend, yet hates  
father, and mother, and wife, and  
brethren.

36. He loves all men as himself,  
yet hates some men with perfect  
hated.

37. He desires to have more grace  
than any hath in the world, yet he  
is truly sorry when he sees any man  
have less than himself.

38. He

38. He knows no man after the flesh, yet gives to all men their due respects.

39. He knows, if he please men, he is not the servant of Christ, yet for Christs sake he pleases all men in all things.

40. He is a peacemaker, yet continually fighting, and an irreconcilable enemy.

41. He believes him to be worse than an Infidel that provides not for his family, yet he himself lives and dies without care.

42. He is severe to his children, because he loves them; and being favourable to his enemies, revenges himself upon them.

43. He accounts all his inferiours his fellows, yet stands strictly upon his authority.

44. He believes the Angels to be more excellent creatures than himself,

60 *The Character of a Christian*  
himself, and yet counts them his  
servants.

45. He believes he receives  
many good turns by their means,  
yet he never praises their assistance,  
nor craves their prayers, nor offers  
them thanks, which yet he doth  
not disdain to do to the meanest  
Christian.

46. He believes himself a King,  
how mean soever he be, and how  
great soever he be, that he is not  
too good to be servant to the  
poorest Saint.

47. He is often in prison, yet  
always at liberty, and a free-man  
though a servant.

48. He receives not honor from  
men, yet highly prizes a good  
name.

49. He believes God hath bidden  
every man that doth him any  
good to do so; yet he of any  
man is the most thankfull to  
them.

them that do ought for him.

50. He would lay down his life to save the soul of his enemy; yet will not venture upon one sinne to save his life that hath saved his.

51. He swears to his own hindrance and changes not; yet knows, that his mouth cannot tie him to sin.

52. He believes Christ to have no need of any thing he doth, yet makes account he relieves Christ in all his deeds of charity.

53. He knows he can do nothing of himself, yet labours to work out his own salvation.

54. He confesses he can do nothing; yet as truly professes he can do all things.

55. He knows that flesh and blond shall not inherit the kingdom of God: yet believes he shall go to heaven body and soul.

56. He trembles at Gods Word,  
yet

**62. The Character of a Christian**

yet counts it *sweeter to him than the honey and the honey comb, and dearer than thousands of gold and silver.*

57. He believes that God will never damn him; and yet he fears him for being able to cast him into hell.

58. He knows he shall not be saved by his works, and yet doth all the good works he can, and believes he shall not be saved without them.

59. He knows Gods providence orders all things; yet is he so diligent in his business, as if he were to cut out his own fortune.

60. He believes before-hand God hath purposed what shall be, and that nothing can make him alter his purpose, yet prays and endeavours as if he would force God to satisfie him however.

61. He prays and labors for what he



he believes God means to give him, and the more assured he is, the more earnest.

62. He prays for that he knoweth he shall not obtain, and yet gives not over.

63. He prays and labours for that, which he knows he may be no less happy without.

64. He prays with all his heart not to be led into temptation, yet rejoyces when he is fallen into it.

65. He believes his prayers to be heard, even when they are denied, and gives thanks for that which he prayed against.

66. He hath within him the flesh and the spirit; yet is not a double-minded man.

67. He is often led away captive by the law of sin, yet it never gets the dominion over him.

68. He cannot sinne, yet he

can

64 *The Character of a Christian*  
can do nothing without sin.

69. He can do nothing against his will; yet he doth what he would not.

70. He wavers and doubts, and yet obtains; he is often tossed and shaken, and yet like Mount *Zion*.

71. He is a Serpent and a Dove, a Lamb and a Lion, a Reed and a Cedar.

72. He is sometimes so troubled, that he thinks nothing is true in Religion; and yet if he did think so, he could not be at all troubled.

73. He thinks sometimes God hath no mercy for him, and yet resolves to die in the pursuit of it.

74. He believes like *Abraham*, in hope and against hope; and though he can never answer Gods Logick, yet with the woman of *Canaan* he hopes to prevail with the rhetorick of importunity.

75. He

75. He wrestles with God and prevails; and though yielding himself unworthy the least blessing he enjoys already : yet *Jacob*-like, will not let God go without a new blessing.

76. He sometimes thinks himself to have no grace at all ; and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous upon earth that is a manifest worldling.

77. He thinks sometimes the Ordinances of God do him no good at all, and yet he would rather part with his life then be deprived of them.

78. He was born dead, and yet so, as it had been murder to have taken his life away.

79. When life was first put into him, is commonly unknown ; and with some, not untill they had learned

**66 The Character of a Christian**

learned to speak, and were even grown up to the stature of a man; and with others, not till they were ready to drop into their graves for age.

80. After he begins to live he is ever dying; and though he have an eternal life begun in him, yet he makes account he hath a death to pass through.

81. He counts self-murder a most heinous sin, yet he is continually busied in crucifying his flesh, and putting to death his earthly members.

82. He believes that his soul and body shall be as full of glory as theirs that have more, and not more full than theirs that have lesse.

83. He lives invisibly to those that see him, and those that know him best, do but guesse at him; yet they sometimes see  
further

further into him, and judge more truly of him than himself doth.

84. The world did sometimes count him a Saint, when God counted him an hypocrite; and after, when the world branded him for an hypocrite, God owned him for a Saint.

85. In fine, his death makes not an end of him: his soul, which was created for his body, and is not to be perfected without his body, is more happy when it is separated from it, then it was all the while it was united to it: and his body, though torn in pieces, burnt to ashes, ground to powder, turned into rottenness, shall be no loser: His Advocate, his Surety, shall be his Judge; his mortal part shall become immortal; and what was sown in corruption, shall be raised in incorruption and glory; and his spiritual

ritual part, though it had a beginning, shall have no end; and himself a finite creature, shall be possessed of an infinite happiness.

*Amen.*

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be-  
and  
all



*A Character of visible Godliness.*

**A** Godly man is one, who being *not ignorant* of the wayes and doctrine of God, lives not only without *scandal*, but approves and practises the *general Duties* of Christianity, and those that are special to his condition.

More particularly :

A godly man is one that loves the Word in the *power* of it, and at least despises it not in the *plainness* of it; that comes to the Word, not to *censure* and *cavil*, but to be taught and ruled; that professes not to allow himself in *any known sin*, but resolves and practises *self-denial*,

D

denial, so far as it is made plain to him, that Christ *denies his desires*. He is one that loves those that seem religious and conscionable, untill they prove scandalous, and be manifestly discovered for *Hypocrites*, and then esteems never the worse of the *Profession it self*, and of those others whom he knows no harm by. He is unwilling to believe all of such, and though he see them faulty, doth not straight condemn them to be altogether void of *sincerity*. Meantime he is so far from rejoicing at their *miscarriages*, that even particular scandals are amongst his *greatest griefs*. But specially he is afraid to give any ill example himself, as knowing himself made and redeemed to no other end, than that he should live to Gods glory. Therefore also he professes and resolves to do what good he can in his place; and particularly to have his family know,



*know, and fear God, and believe in Christ. He is one that accounts for worse than shame, or loss, or any other misery: and resolves to suffer rather than offend. He esteems Godliness the greatest gain, and contentment a necessary piece of godliness, and that honour, pleasure, wealth, to be sufficient to contentment, which God casts upon him, while he first seeks his Kingdom and Righteousness.*

*And lastly, who hath so much wisdom as to take more thought how to redeem time, than to pass it away having somewhat settledly to do besides following his pleasures, which he uses as his recreation, and makes not his business.*



*General Considerations to excite to Watchfulness, and to shake off spiritual drowsiness.*

1. **T**He glorious and dreadfull Majesty of God, with whom at all times we have to do, who is a consuming fire, and therefore his service and obedience to him is not to be slighted, but to be performed with watchfulness, reverence and godly fear.

2. Our sins, in number exceeding the hairs of our heads; in weight, the measure of the sand; The vilenesse of sin generally, and the unreasonable odiousnesse of ones own sins, in many respects worse

*Considerations to excite, &c.* 73  
worse then any others we know.

3. *The fearfull curses and punishments due to sin (to our sins) on earth, and torments inconceivable and eternal in hell.*

4. *The abominableness of sin, demonstrated specially in that nothing could expiate it, but the blood and death of Christ, not only man, but God.*

5. *The infinite love of God and Christ to sinful mankind in those sufferings of Christ for sin.*

6. *The certainty of damnation still, to those that carelessly despise or wilfully abuse the grace of Christ to carnal security, or willing customary sin.*

7. *The manifest expressions of Scripture, that multitudes, even of those that live within the visible Church, shall yet go to hell.*

8. *The Devils unwearied malice, violence cunning, going up and*

74 *Considerations to excite*  
*down like a roaring Lion, seeking*  
*whom he may devour, unto whom*  
*they that watch not, must needs*  
*become a prey.*

9. *The prodigious and desperate*  
*corruption that is in every ones heart*  
*ready to betray us, even to the basest*  
*lust and most horrid wicked-*  
*nesse.*

10 *The fearfull frights of Con-*  
*science, that God may awaken*  
*us withall out of our drouisie*  
*dreams.*

11. *The sharp and stinging scourg-*  
*es even in worldly respects, where-*  
*with God may rouse us out of our car-*  
*nal security: and must, and will, with*  
*one or other, if other means will*  
*not prevail.*

12. *The wretched unthankful-*  
*nesse of despising his Command-*  
*ments, or lazily performing any*  
*service to him, whose mercies have*  
*been, and are so abundant and free*  
*toward*

toward us, as we have found them; and yet hope for infinitely more hereafter.

13. *The watchfulness and diligence of worldly men, and their heat for the Devil, and their own lusts.*

14. *The danger that may be to us, not only from worldly men, alluring or opposing; but even from those who are godly, and may yet prove tempters and snares to us, and so we never walk but in the midst of snares and temptations.*

15. *The certain shortness and uncertain continuance of our lives, subject to a thousand casualties, and nothing to be done for God, or our selves after death.*

16. *The nobleness and excellency of our immortal souls, born to higher imployment and honour, than a brutish service of the body,*

74 *Considerations to excite*  
dy, or Paganish pursuing of this  
present world.

17. *The certainty of the hope*  
whereunto they are called, who  
seek the Kingdom of God above  
all other things,

18. *The infinite glory of Heaven,*  
and eternal happiness, there kept in  
store for them that fight a good  
fight, and finish their course, and  
keep the faith, and love and watch  
for the appearance of Christ.

19. *The exceeding greatnes of the*  
mighty power of God, working for  
and in them that believe, and live  
by faith.

20. *The exceeding great and pre-*  
cious promises of all kindes, even  
for comfort in this life, to them  
that love God, and walk upright-  
ly, and forsake any thing for  
Christ, "That all things shall work  
"together for good to them, and no  
"good thing shall be withol-  
"den

“den from them; and for any thing  
 “they have forsaken, they shall re-  
 “ceive in this world, even in the  
 “midst of persecutions, an hundred-  
 “fold more, and eternal life in the  
 “world to come.

21. The experience of that sweet  
 peace of conscience, and blessed con-  
 tentation, and spiritual rejoycing,  
 even in the midst of tribulations  
 and persecutions, that is to be seen  
 in many of the servants of God;  
 and which all profess to be certain-  
 ly attainable, by those that watch  
 and pray, and are sober, and exer-  
 cise their faith and grace.



## A Remedy against Carefulness.

**Phil. 4 6.**

*Be carefull for nothing.*

**C**aresfulness forbidden is taking over-much thought, disquieting the mind, rending the heart in pieces with doubts and fears.

for worldly things { good, to be } missed,  
                              { ill, to } lost.  
                              {     } befall.  
                              { continue.

2. The causes are { Doting too much upon  
the thing or comfort  
in danger.  
Distrust { Men.  
of { Means.  
Gods blessing.  
3. The



*A Remedy against Carefulness. 79*

3. The Effects are divers, and not the same in all : But it appears, —

1. When it provokes to use indirect means.

2. When the means which are used, though commonly sufficient, are not counted sufficient.

3. When the thoughts are chiefly upon it first and last, contrary to the express charge, *Mat. 6. 33.*

4. When it breeds interruption in holy duties,

{ Neglected.

{ Untowardly done.

5. When it hinders from enjoying natural comforts.

6. When it makes unfit for ones calling.

7. When it hinders freedom of Spirit, and makes unfit for civil society.

4. Hence the Reasons against it are many, shewing the futility  
ness

ness of it, and directing to Remedies against it.

1. *It is an idolatrous sin*; if we do-  
ted not too much on such a crea-  
ture or comfort, we could not be  
overcareful about it. See *Pf. 73:25.*  
compared with the former part.

*The Remedy is*, to apply Gods  
All-sufficiency, who can certainly  
make us happy without that crea-  
ture or comfort.

2. *It is a Paganish sin*; an Infidels sin, if we did believe Gods  
Providence, Attributes and Pro-  
mises, we could not be so out of  
quiet, *Mat. 6.*

*The Remedy is*, to lay to heart  
these Doctrines, as becomes a  
Christian.

3. *It is an unthankfull sinne*, we  
deserved Hell and scape that, and  
are promised Heaven in stead of it,  
are we not bound to referre other  
things to God?

*The*

*The Remedy is,* to ponder well our sins, and Gods great mercy in Christ.

4. *It is a fruitless sin,* no man gets any thing by vexing himself, Gods will shall stand.

*The Remedy is,* to weigh how great a piece of wisdom it is to make a vertue of necessity.

5. *It is a multiplying sin,* it endangers to make one do any thing to secure themselves from what they fear.

*The Remedy is,* to consider the least sin worse then any evil, to a Christians heart.

6. *It is a pernicious sin,* it provokes God, often to cross us in the very thing even for our over-carefulness about it, disappointing hopes, or bringing fears, according to our perplexed apprehensions, besides worse mischief, if one obtain their desires.

*The*

*The Remedy is*, to consider the promises made to meeknes, and the comforts of a good conscience.

7. *It is a prophane sin*, hindring religious duties.

*The Remedy is*, to remember Gods service the end of our life, and nothing should hinder us in it.

8. *It is an inhumane sin*, it hurts  
1. *The Soul*, in the forenamed neglect of duties to God. 2. *The Body*, by hindring the enjoying of comforts.

*The Remedy is*, to love our selves wisely, and our whole selves rather than our fancy in any thing, or than any one particular thing for our selves, how seeming necessary soever.

9. *It is an unsociable sin*, and inhumane in respect of others, it makes unfit for all converse, and so neglectful of friends, and even be discomforts to them.

*The*

*The Remedy is,* to consider our selves not born for our selves only: others afford us comfort, and we ow the like to them.

10. *It is an unnecessary sin;* we have vexation enough for each day, we need not vex our selves with thought for to morrow.

*The Remedy is,* to consider that we may die, before that we misdoubt comes: and then (as we say) *the thought is taken.*

11. *It is a self-condemned sinne:* There are none but trust men in something or other, as great as that they are now over-carefull about, or must do God with a greater matter, the eternal estate of their souls.

*The Remedy is,* to reason the like in one thing we do in another, and not to disparage God while we trust men.

12. *It is a sin against experience,*  
1. Of

1. Of the bruit and even senseless creatures, God feeds the fowls, and clothes the grass. 2. Our own, is not the life more then meat? and the body then raiment? specially the soul then either.

*The Remedy is,* to consider God our Father, who will not be kinder to a kite then to a childe, or prefer a flower before a son, nor withhold the less (being good: and who is so mad, as to say, I would have what God sees not good?) having given the greater, *Rom. 8. 32.*

The Lord of Earth and Heaven, of Grace and Glory, teach us ever to love him with faith and thankfulness, that we may enjoy all good from him through Jesus Christ,

*Amen.*

The



## The soul of Fasting.

*Nehem. 6. 5. &c.*

1. **A** *anfull* *Regard* and  
*Reverence* of the *glori-*  
*ous Majesty* of the *great God*; with  
*Whom* we have to do, by a through  
 apprehension of his infinite and  
 incomprehensible perfection, in all  
 his *Attributes*, and of his absolute  
*Sovereignty*, as *Creator*, *Preserver*  
 and *Ruler* of us and all things in  
 the world, v. 6.

2. *Thankfulness* for all the *good-*  
*ness* of *God* vouchsafed to us, by a  
 large apprehension of all his ma-  
 nifold

nifold Favour, General to His Church, to our Nation, Particular to Us and our Friends, Temporal, Spiritual; illustrated marvellously by our deservings, not only of no good, but of extream ill, *ver. 7, &c.*

3. *Sorrow for our sins, and our Nations and fore-fathers sins*, by a deep apprehension of the cursed Nature of sin in general, and vilenesse of such sins in particular; aggravated by all circumstances that may be; Specially by Gods Mercies and Chastisements, *vers. 16, &c.*

4. *Sense of our misery, Felt and Feared*, all proceeding from G O D S hand, from his displeasure, provoked by our sins, and impossible to be avoided, but by his Favour, which is not to be presumed upon, if we continue in our sins, *ver. 32, &c.*

5. *Faith in the Covenant, Truth, Goodnesse,*



Goodness, and Power of God, for all times and purposes, ver. 32.

6. *A Covenant renewed with GOD of all Observance and Fidelity, specially to amend what we have acknowledged amiss in our selves, and professed sorrow for, and fear of, before GOD or men, or both, ver. 39. and Chap. 10. throughout.*

---

**Dir-**



*Directions about these.*

**I**N the Word read or preached, those things are to be most carefully observed, which may quicken and confirm any of these.

2. All these are to be presented in Prayer, summarily in every solemn supplication such a day, private or publick: but the enlargements may be varied, and one while more of one, and another while of another.

3. Before-hand it would be greatly helpful to have written by us:

1. Amplifications upon Gods Attributes. 2. Catalogues of choicer mercies. 3. Catalogues of sins. 4. Aggravations of sins.

4. The day is to be begun with these

those thoughts specially which relate to our selves, though taking in others also.

5. And it is not to be ended without some secret, yet solemn review of the souls behaviour, from first to last: and an earnest labouring to fasten all the good thoughts it hath had upon it, and to re-enforce the suit to God, to settle them upon it firmly and lastingly.

*The God of all Wisdom and Grace,  
teach us to practise and improve  
these Remembrances to his Glory,  
and our Eternal Good by Jesus  
Christ.*

---

**F I N I S.**

of changing your mind, which is  
a very serious thing, and  
And it is to be noted with  
out some letter, yet I have reviewed  
of the book before, from first to  
last, and in every part, and I  
find all the good things which  
had been said, and I do not see the  
need to God, to write them upon it  
firmly and lastingly.

The God of all Wisdom and Grace  
I am so glad to hear of  
these things, and I do hope  
and see Eternal Good by them  
Christ.

**MEMORIALS**  
**OF**  
**Godlines & Christianity.**

**PART III.**

**A**  
**DAILY DIRECTION,**  
**OR,**  
**BRIEF RULES;**  
**for daily Conversation.**

**AS**  
**Also a particular Direction**  
**for the**  
**LORDS-DAY.**

---

**Written by HERBERT PALMER**  
**a little before his Death.**

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**L O N D O N,**  
**Printed by A.M. for Tho. Underhill at the**  
**Anchor in Pauls Church-yard, 1657.**

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# TO THE Christian Reader.

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Christian Reader,



*Ere is another parcel  
of thoughts for thee,  
[Some brief Rules  
for thy daily con-  
versation] Thou  
wilt perhaps say  
[They are strict, at least some of  
them.] Rules should be so: Mens  
lives will be loose enough for all that.  
But [some of them (it may be thou  
thinkest are not of necessity)] I think  
again sadly and conscientiously, be-  
tween God and thine own self: and  
thou maist possibly be of another  
mind. Looking God in the face, makes  
E some*

*Some things appear to be sins, and some things to be duties; after a confident out-facing men, that it was otherwise. But suppose they are not all of necessity: yet think once more, whether there is not some wisdom in them, and an Advantage, if a man can bring himself to such a temper? And if they be but so much (as some of them are offered thee, under no further notion) wilt thou deliberate, whether thou wilt strive to be so wise, or not? and whether thou wilt endeavour to have thy mind in the perfectest temper or not? I will pray for thee, through Gods grace, that thou maist profit by this, and all other Helps, who am still*

*Thine and the Churches*

*Servant in Christ altogether*

Herbert Palmer.





## A Daily Direction.



Wake with God, and  
lift up thy heart to  
him, in thanksgiving,  
and Petition.

2. Lose no time unnecessarily, but rise as soon as thou canst.

3. However keep thy bed, thy heart, undefiled with wicked thoughts.

4. Let not worldly matters take up thy mind, or words, unnecessarily, at the first of the day.

5. Squander not away precious time, in being too long in dressing thy body.

6. Deferre not thy solemn prayers, upon any unwillingness, or slight pretence.

E 2

7. If

7. If thou foreseest any inevitable disturbance (as particularly abroad in some places) pray rather then fail, in thy bed, before thou risest.

8. When thou findest any unwillingness or indisposedness to pray, consider,

I. *The Necessity of Prayer.*

1. Gods Commandement.

2. Good is not else to be expected, either

1. Not the thing desired.

2. Not the Blessing.

3. Leave is to be asked to use Benefits.

4. Help special wanted ; against

1. Temptations, dangerous to fight alone.

2. Snares ; dangerous to travel alone.

5. Duties to be performed, we of our selves not having

1. Any heart to them.

2. Any skill for them.

3. Any strength in them. II.

II. *The Privileges of Prayer.*

1. Esteemed, in friends and great men.

2. Purchased by Christs blood.

3. No man can hinder it.

4. No unfitness of time or place

5. To pour out our whole heart, for self and friends.

6. Not necessitated, to method, manner, proportion.

7. But speak as to a Father, or Friend.

8. Of all life, heavenly imployment, noblest exercise of soul.

9. Special curse, not to be heard.

III. *Promises of all kinds.*

1. General and particular.

2. For good, and against evil.

3. For our selves and others.

IV. *Experiences, in Scripture, Story, Memory ; of*

1. Prayers answered.

2. Comfort by praying.

3. Grace answerable to praying.

9. Awaken, as much as thou

E 3 canst

canst possibly, thy spirit, that thou maist pray, with all

1. Reverence & apprehension of the glorious Majesty, Persons, Attributes of the Godhead.

2. Faith and holy confidence in Christ thy Mediator, and in the promises general or particular.

3. Fervency, from a deep sense of wants, weaknesses, importance of thy suites.

4. Humility, by reason of sin; corruption, impotency.

5. Thankfulness, for mercies and promises, abundant, all-sufficient.

6. Charity, for others welfare; the Church, the Magistrate, the Minister; thy friends, those that have begged thy prayers, or have thy promise to pray for them; and for the afflicted.

7. Care, to put away the throng of worldly thoughts before thou beginnest, lest they distract thy mind.

8. Watch-

8. Watchfulness, how thou praie-  
est, or hast praied, never resting in  
the outward work done without  
thou feel some inward affection  
and fruit of thy prayers.

10. If it be possible, let the next  
thing be to read somewhat of  
Gods Word.

11. Ever begin, and end it, with  
lifting up thy heart to God for his  
blessing, upon thy

1. Understanding, that thou  
maist see his truth and will.

2. Memory, that thou maist re-  
tain, what thou understandest.

3. Affections, that thou maiest

1. Receive the truth, in the  
love of it.

2. Be careful to practice it,  
without delay.

12. Be not in haste, but read to  
learn, that thou maist be the wiser,  
holier, happier, for that particular  
Word, and reading of it, therefore  
think of it a while with all serious-  
ness.

13. Usually read from the beginning of a book to the end.

14. Strive not to read much at once: yet in stories (unless called away necessarily) break not off, till seen some issue of it.

15 Choose to read those Books and Chapters most frequently, that are most easy to be understood, and most readily applied to practice; As the Psalms and Epistles, specially the later part of them.

16. Special difficulties, as soon as thou hast time enquire of, from Books, friends, Ministers especially.

17 If indispensable interruption put thee from the usual time of prayer or reading, take the next free time, with all diligence and watchfulness.

18. However do not dine, till thou hast prayed solemnly alone, longer, or shorter: and read at least some portion of Scripture every day.

19. Unless

19. Unless on unavoidable necessity, be not absent from family-Prayers.

20. Quicken thy self to like zeal and faithfulness, as if thou wert alone, and call thy self to some account, for the Word then read.

21. Having attended upon God, address thy self to the business of the day.

22. Allot for extraordinary business, the fittest time, and then be diligent to dispatch it.

23. Having a special calling or outward imploiment, do somewhat at it every day (if possible) or take a strict account of thy self, why not.

24. Think thou dost not well, if the bulk of thy time be not taken up in thy special calling, from one end of the year to another.

25. Thy calling consisting of divers imploiments, look that one encroach not upon the other. And prefer the most important for the

time present, and for the principal end.

26. Be watchful of thy diet, that thou neither eat nor drink out of season, things hurtful, excessively, that so thou prejudice not thy self, by what was given thee for good; and so be

1. Hindered in Gods services, or thy own businesses.

2. Hurt, in thy mind, through temptations; in thy body by diseases, pains, present or future.

27. Let not thy mind be earnestly bent, presently before, at, or too soon after meals.

28. Yet take heed of the breaches of time, and interruption of thy busines, by meals, &c. that they put thee not too far out of the way. But have a care to return again to thy imployments, as soon as is convenient. And particularly, if it may be, within an hour or lesse.

29. Once



29. Once a day read over, and recollect in thy mind, these rules.

30. Wherever thou art, look to thy thoughts, that they be,

1. Free from

1. Wicked Atheism, and denials of Fundamental Truths.

2. Pride, Arrogance, Self-Appause, though praised..

3. Lasciviousnes, Covetousnes, malice, envy, matters of provocation.

4. Impatience, grudging, discontent.

5. Lightnesse and vanity, froth and emptinesse.

2. Filled with apprehensions, of God, Christ, Eternity, thy Calling, the Church; and thy own last account.

31. When thou comest into company, make account thou treadest among snares, which the devil hath set to take thee. Look to thy self first, and then to thy company.

1. That

1. That thou be not the worse for them, but better for them.
2. That others be the better specially not the worse any way, by thy speech, silence, actions, forbearance.
32. Bridle thy tongue so with consideration, before thou speakest, that thou afterward wish not any thing unsaid, in reference to what may befall, temporally or spiritually.
33. Take heed of
  1. Atheistical.
  2. Slighting or scorning Religion, Devotion.
  3. Taking Gods name in vain in the least. (rily.
  4. Swearing falsely, unnecessarily.
  5. Mentioning God without Reverence.
  6. Making jests of Scripture-phrases.
  7. Using them sportingly.
  8. Repeating others oaths.

2. All ungodly words

2. All

## 2. All slanderous words

1. Untruths.
2. Truths spoken maliciously, sportingly, unnecessarily, concerning others faults or imperfections.
3. Bitter provoking jests.
4. Railing speeches, though provoked.
3. All scurrilous and lascivious talk, one of the worst signs of a rotten filthy heart.
4. All kind of lies, notwithstanding any pretence.
5. All idle and vain words, not profiting thy self or hearers.
6. All peremptory affirming news, unless infallibly assured of it.
7. All words of heat and anger, peremptory and provoking, in disputing, though perswaded, and even assured thou art in the right, unless in matters fundamental for faith or practice: yet even then, let thy passion

passion not to be unbridled ; as  
serving to gain the hearers.

8. In thy promises to men (and  
much more in vows to God)  
be not over-hasty till thou hast  
thoroughly weighed the possi-  
bility, and convenience, lest  
thou be either

1. Insnared in keeping of it.

2. Incur the blame of rash  
or false, in breaking it.

9. In any disputable Question be  
moderate in asserting or de-  
nying, lest an unexpected Ar-  
gument put thee to shame, by  
forcing thee to alter thy sen-  
tence, or contradiction with-  
out reason

10. Boast not thy self ( neither  
speak much ) unnecessarily of  
any thing already done by  
thee, or of any ability, special-  
ly spiritual, or any future acti-  
on, or undertaking.

11. Yet deny not the grace of  
God

God in thee, or toward thee for others, or by resolutions of faithfulness to God or men.

34. Take a time (the first free season, when thy mind is in any fitness) to pray alwaies solemnly between dinner and supper, and let nothing hinder thee in it, being at home, and neglect it not through unwillingnesse.

35. Whereever thou art, inure thy self to short, frequent and fervent ejaculations to God, both of requests and thanksgivings, which will be a blessed preservative to thy soul, and gain more blessing than thou canst imagine.

36. Particularly neglect not this upon any sensible failing of thine, even in a sinful thought, or any unexpected accident or news of importance.

37. Give not any one (specially a stranger) power to undo thee, if he will be false.

38. Have

38. Have not many friends, nor count them so, till thou hast good trial of their faithfulness to God (being truly religious) and of their wisdom.

39. To no friend impart another friends secret, without leave.

40. And whenever thou tellest a secret, tell it as a secret, least they take it otherwise, and so reveal it.

41. Have now and then, that saying in thy minde (*amici sunt fures temporis*) Friends are thieves of time.

42. Yet count the Communion of Saints, redeeming of time.

43. Remember that some time must be dedicated to preparation, to make way, 1. For favor in others minds. 2. For introducing a discourse advantageously; and that sometimes it will seem lost, through disappointment of hope; which yet is to be counted wisely and necessarily employed, and the benefit perhaps will appear afterward.

44. Do nothing to another, which thou wouldst not have done to thee or thine.

45. Do that to another, thou wouldst have done to thy self or thine.

46. Be sure to take heed of giving any scandal by thy behavior, *better thy hand or thy eye were cut off, &c.*

47. *Rejoyce with them that rejoyce (after the Apostles rule) and Weep with them that weep.*

48. If they require thy company, in any of their recreations, be sure they be, 1. lawful, 2. reasonable, 3. moderate, 4. of good report, therefore forbear games of lottery, gaming for gain; lest thou or thy company, be 1. impatient, through loss, at least inwardly, 2. want what is so lavisht, 3. break into quarrels or oaths. Remember Recreation is no mans occupation.

49. Let thy company (if thou canst) be ever such as may either teach

teach thee somewhat, or learn something of thee.

50. Be sure thou admit not any wicked or profane man to be thy familiar.

51. Let not thy presence embolden any in their sin.

52. Allot some time for Meditation, and that of some divine thing;

53. Particularly, each day, think of thy last, whether thou art ready for it, which will not tarry for thee when it comes.

54. When thou hearest any worthy saying, trust not to thy brittle memory with it, but write it down, so hast thou a double record of it,

55. Willingly let no day passe without writing some good note, of the Scripture, some Meditation &c. distinguishing the day.

56. Avoid study after Supper, unless on urgent occasions, and dedicate that time to refresh thy self with the comfortable society of thy



thy friends and acquaintance.

57. Remember to break up company in time, lest sitting up late make thee either sleep in the concluding duties, or lose time the next morning.

58. Between Supper and going to bed, read again somewhat of the Word, after the former prescripts, as near as thou canst.

59. Sleep not till thou hast examined thy self in all this, and in all thy actions, the day past, to fit thee for prayer, petitioning for pardon and grace, &c. presenting thanks, as in the morning.

60. Count that day lost, wherein thou hast not done and received some good, specially spiritual.

61. Lay thy self down and sleep, as in Gods arms, commending thy soul to him; and compose thy self to rest, with the thought of some promise or heavenly thing.

62. Do every thing in the Name  
of

112 *Particular Directions.*

of Jesus Christ, looking for strength and assistance in and through him, and presenting to him, with the Father, and the holy Ghost, all honor and glory, obedience, love, trust, and reverence, for ever, *Amen.*

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*Particular Directions for the*  
L O R D S - D A Y.

**R**EMEMBER it before it comes, for thy self and family, that none of the sacred time be lost, through worldly busines occasioned by putting it off carelessly, wilfully ; or sleepiness, by too much tiring out thy spirits over night, by overwatching or overworking.

2. Count it a day of spirituall liberty, wherein thou and thine, may without interruption converse with God, and benefit your souls.

3. Unless upon true necessity, make it not shorter then other days,

dayes, by late rising, or early going to bed.

4. Rather, as much as thy body and spirit will give leave, enlarg it, as a delightfull opportunity of Good, by rising earlier, and sitting up, as long as thou canst.

5. Count the publick Assemblies, the solemnest service of the day, and let no pretence( ordinarily) hinder thee, or thine, from being present, from the first (continuing to the last) both morning and afternoon.

6. Let all private and Family-duties, tend to fit thee for, or to improve the publick.

7. Neglect not to take a thorough account of thy self, of every main pareel of the Word, publicly read; namely of the several parts, one by one, the several Psalms and Chapters, and learn somewhat from every one of them.

8. The better to do this, discourse  
with

114 *Particular Directions.*

with those that are willing to hear and answer, or such as may not refuse (as thy Inferiors concerning each of these; this will help to remember, and quicken spiritual attention, of profitable things to be learned, above that which one would imagine. We lose much benefit of the Word, because we do not bend our minds to it.

9. As the mainest Rule of wisdom, in the ordering of time this day, to the best advantage; bethink thy self over-night, or in the morning early (or both) what the present frame and temper of thy mind is, and what thou wantest, that thou maist study for a remedy to supply, and watch what God will speak to thee in his Word, or by his Minister about it, that day.

10. Pray that thou maist be attentive to what specially concerns thee, and particularly the matters so thought upon; and that without

out mistake, and specially without repugnance of spirit.

11. Admit not, as much as lies in thee, any unnecessary worldly discourse, no not at meals; rather then look most to it, as being the time of greatest danger ordinarily.

12. Much less begin any worldly discourse, whether among other Christians, or other persons.

13. Rather than squander away those precious hours, or even minutes upon the world or vanity, if thou canst with any convenience, retire thy self, and sit alone in thy chamber.

14. By thy good will, admit not of any worldly thoughts being alone, or silent in company.

15. But pray, read, meditate, go in to good company (if any be near) sleep were better, if any need of it, than when God and thy conscience call for thy thoughts (which are the preciousst things thou hast) to bestow them

116 *Particular Directions, &c.*

h em upon the world or vanity.

16 Neglect not thy usual personal devotions, but rather enlarge them

17. Take special care to improve to the uttermost, the Word preached that day, by prayer, discourse, meditation.

18. Take heed of the least excess in thy diet, that thy soul lose not of her nourishment, by that means.

19. Yet afflict not thy body ordinarily by fasting or overspare diet, least that also interrupt thee somewhat, besides that it sutes not so properly with a day of rejoycing, as this is.

20. Before thou go to rest, fail not to consider, what this day thou hast gained or lost, that thou maist give thanks or pray.

The God of all wisdom and peace teach us to know his will, and practice what we know more and more to his glory, and our everlasting comfort, through Jesus Christ. Amen.

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